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The Cry For Understanding

Future of the World Court

EDWARD W. EVANS

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EDITORIALS

ON THE HORIZON OF THE CHRISTIAN CHURCH

POLITICS AND FAULTY ADMINISTRATION

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has confidence in the prohibition administration and is sincerely sympathetic with the difficulties so courageously faced by General Andrews. It believes much of the criticism of prohibition enforcement is because of faulty administration in a few localities and that this faulty administration is almost always the result of political interference. The time has come when a man should not be appointed to administer the prohibition law because he is a Democrat or a Republican, but because he is a prohibitionist and a man who has the ability to do the work. Give Andrews every chance—Give prohibition every chance.

JUVENILE DELINQUENCY DECREASING

Another myth has been exploded and the cold, statistical facts of the United States government have come forward to show that child delinquency in this country is on the decrease and that the American youth of today is better than his brother of a decade ago. In spite of the rumors and reports and frantic cries of the uninformed that juvenile delinquency was increasing at alarming rates, the figures collected after an intensive survey by the Children's Bureau of the Department of Labor show that the decrease is the rule even in the larger cities of America. New York and Chicago, the two largest cities, showed marked decreases. Washington, New Orleans, Providence, Richmond, St. Louis and others in the fourteen cities where the statistics were gathered showed a similar decline. The delinquency rate is determined by number of juvenile cases handled by the courts per 1,000 children of the ages in which the courts exercise jurisdiction. Figures were gathered for a ten-year period. Both printed reports of courts and manuscript reports were used by the Department in its investigation. There is a tendency toward higher rates during the war years, the report showed, but since then, the decline has been more or less steady, dropping

in New York for instance from 11.1 cases per 1000 population in 1915 to 6.8 cases in 1925. Chicago has dropped from 5.9 to 3.1 in the ten-year period. It is significant that the period in which the decline in juvenile delinquency occurred was marked by the broadening of educational facilities of all kinds, and advancing interest in child health.

LUTHERANS REFUSE THE POPE'S BAIT

The following preliminary special statement on the encyclical was adopted unanimously by the National Lutheran Council: "We have read with great interest the Encyclical Letter of Pope Pius XI given out on December 11, 1925, in which 'with Apostolic authority,' he instituted the Feast of our Lord Jesus Christ as King. This feast is to be celebrated 'every year and in all the world on the last Sunday of the month of October, that is, the one just preceding the celebration of all the saints.' He 'commands also that on that day each year be renewed the dedication of the human race to the most Sacred Heart of Jesus which our predecessor, Pius X, of holy memory, orders to be repeated each year.' The three great principles of Christianity which were restored by the Reformation, after centuries of obscurity, are the authority of the Holy Scriptures as the Word of God, justification by faith alone in Jesus Christ without men's righteousness and merit and the universal priesthood of believers. We hold that those who believe in Jesus Christ as their God and Saviour and who accept the great principles stated above together with their plain implications are truly in the Church and the Kingdom of Christ, and are His loyal subjects. We hold further that the best way for them to show that they indeed acknowledge Him as King is to lead holy lives in accordance with His Word. May we not commend to the consideration of all Protestants the question whether they will not more certainly honor Christ as their Saviour and King by faithfully adhering to the truth of the Gospel and conforming their lives thereto than by joining in the celebration of a mighty festival marked by 'magnificent processions' and outward 'ceremonies'?"

PROGRESS IN RELIGIOUS EDUCATION

The general lack of understanding in Protestant churches concerning the functioning of the Catholic Church makes the following expression from the pen of Professor John M. Cooper of the Catholic University of America, in *Religious Education*, especially noteworthy. He gives an illuminating account of recent developments in religious and ethical training in the Catholic Church, and it will interest Protestant students of education to know that earnest attention is being given in Catholic circles to the application of modern educational theory to religious and moral education. "The question-and-answer type of catechesis," says Professor Cooper, "which has been dominant for the last four hundred years—but not before that—is being subjected to widespread criticism, although it still has and will probably continue to have many defenders. The criticisms of the catechisms are sometimes aimed at the question-and-answer form of the texts but more commonly at their content and at the memory drill current in connection with their use. A great many Catholic teachers and educators feel deeply that the catechisms, both elementary and advanced, have been written more from the logical than from the pedagogical standpoint. They feel that the catechisms are, as it were, boiled down theological textbooks—the advanced catechisms being pocket edition theologies, the elementary catechisms being vest-pocket editions. The catechism thus appears as a technical theological work looked at through the wrong end of a telescope—just as many or most of the public and private high school chemistries or biologies or physics appear as technical professional works merely reduced and shrunken uniformly into a smaller number of pages." It is explained that the newer point of view makes the child, not the system of teaching, the center of interest. For the *logical* is being substituted the *psychological* approach.

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EDITORIAL

The Issue Is Drawn in Nebraska

WHEN we were in Nebraska last month, Friends at Central City called our attention to the very formidable movement that is being launched in that state against the attitude of the State University authorities in their insistence that military training at the state institution must continue to be compulsory. As a matter of fact, our attention did not need to be thus called to the situation. One had only to take up the current daily newspapers to know that a real issue had been raised on which the public generally was becoming very much stirred. Forced to take the defensive, the university authorities had issued unguarded and self-convicting statements that are making them an easy target by those who are opposing their autocratic policy. We noted particularly one statement made by one of the regents, as we recall, in which he made his idea very plain that religious and social workers ought to stay off the campus if they can not heartily co-operate with the policies of the university authorities. This means nothing more nor less of course than the expression of a desire to muzzle the Christian leaders of this country and prevent them from making any protest against what they consider to be the un-Christian ideals and practices fostered by the War Department and its auxiliaries among state university young men. This is indeed a new interpretation of the doctrine of the separation of church and state!

What is the philosophy of life which the young men of the University are being taught and against which religious leaders of the state are protesting? The latter charge that military training as taught at Nebraska University is neither a semi-gymnastic exercise nor a gentle preparedness precaution, but a system of glorifying the philosophy of force and selfishness, that has been preached by German thinkers such as Nietzsche, Bernhardt and Treitschke. We will try to indicate presently the force and correctness of this contention. It is encouraging to note that the public press of Nebraska is by no means united in support of the university regents. We have before us, for example, a recent editorial from the *Omaha World-Herald* entitled, "A Hard Dose to Take." This journal admits that it can not itself get excited over the military drill issue, being persuaded that the government will survive and our liberties will be preserved whether such drill is required or optional. However, it proceeds to take a distinct fall out of the military compulsionists by criticizing them severely for the extreme and untenable position which they are taking. It points out that the textbook instruction given in the University instructs the young people that force is the ultimate law and arbiter of the world; that we should

have universal compulsory training in time of peace; that a standing army should be maintained of not less than 300,000 privates and 20,000 officers. "Many Nebraska people who pay taxes to support the University and desire to educate their sons there do not at all believe or desire to have their sons instructed that force is the ultimate law of human life," says the editorial. "Why should the state university, the people's school," it asks, "be permitted or even required to give such instruction as this, contrary to the enlightened opinion of the world?" That is just what an increasing number of people in Nebraska and other states are asking. They are not only asking it, but are preparing to have that very leading question answered through public referendum at the next election. A committee of one hundred is busily circulating petitions for the purpose of securing the number of signatures required to get the question upon the state ballot. This is certainly taking a significant and far-reaching step beyond the student referendums which have been held in some universities, important as these latter have been, in showing the rising tide of sentiment against enforced militarism in the United States.

Point Out the Difference If You Can!

THOSE who have espoused the cause of freedom against the encroachments of our militarists are frequently laughed to scorn for intimating that it is even possible for the United States ever to adopt or promote an atmosphere that would suggest the Prussian ideals of force. It is natural that our professional militarists should take this attitude but it is disturbing to find so many civilians who ignorantly and credulously echo their sentiments. We propose herewith to give our readers a brief object lesson for the purpose of helping them realize for themselves whether or not we are merely raising a cry of "wolf! wolf!" in the discussion of these issues which seem to us so very vital. Some time ago when reading from Treitschke's interpretation of the state and its functions, we took down a few excerpts which state frankly and even brutally the conceptions of that widely read German publicist. We reproduce some of them below. Interspersed with his statements we are likewise giving other quotations taken from the manual and textbooks used at the State University of Nebraska in the military training courses. We ask our readers to treat themselves to a little exercise of trying to differentiate between the philosophy of the German political scientist and that taught our university young men by their own military instructors.

1. "We live in a world governed by divine laws which we can neither alter nor evade. And in this world force is the ultimate power."

2. "The mainsprings of human action are self-preservation and self-interest. Selfishness is the touch of nature which makes the whole world kin."

3. "The grandeur of history lies in the perpetual conflict of nations, and it is simply foolish to desire the suppression of their rivalry."

4. "The appeal to arms will be valid until the end of history, and therein lies the sacredness of war."

5. If selfishness and strife were removed from the world we should fall into "a most intolerable state of stagnation."

6. "The idea of perpetual peace is not only impossible, but immoral as well."

7. Pacifists are impractical visionaries "because they disregard natural law and human nature and refuse to recognize force as the ultimate power, aiming to eradicate the natural instincts which God has planted in the hearts of men."

8. "War must be taken as part of the divinely appointed order."

9. "The very personality of the State is power and its highest moral duty is to uphold that power."

10. "Weakness must always be condemned as the most disastrous and despicable of crimes, the unforgivable sin of politics."

11. "During the course of a war every nation should become a despotism, and an armistice should never be granted at the instance of a defeated foe."

12. "The State is not an academy of arts. If it neglects its strength in order to promote the idealistic aspirations of man, it repudiates its own nature and perishes."

13. "War is the one remedy for an ailing nation."

14. The "balance of power" is the ideal scheme of international relations.

These paragraphs hang together pretty well as one connected whole, do they not? They are one and the same in spirit and content. As a matter of fact, for the information of our readers, paragraphs 1, 2, 5, 7, 11 and 14 are taught in the United States, though obviously "made in Germany"—the old Germany of the Junkers and the Kaiser—while the others are quotations directly from Treitschke. Does it appear that the issue which concerned lovers of freedom and righteousness have raised is a phantom one?

The Future of the World Court

BY EDWARD W. EVANS

In last week's issue we presented a Friendly interpretation of recent events in connection with the League of Nations. Of even more immediate concern to us is our national relationship to the World Court. Edward W. Evans, a Philadelphia attorney and a very active member of Philadelphia Yearly Meeting, is devoting very much of his time to the furtherance of the cause of peaceful relationships between nations.

WHEN the Senate finally passed the Resolution for the adherence of the United States to the World Court, the reporter for the *New York Times* noted with commendable accuracy the exact minute when the Resolution was passed. It occurred, he told us the next day, at 7:52 o'clock in the evening. There is a pleasant irony in thus placing the stop watch upon the action of the Senate. It suggests a breathless runner at the finish of a race. Now, at the close of the World Court debate the Senate might have been breathless, but not as the result of racing. It appears that the only thing which can reduce the Senate to breathlessness is a cloture rule. Regarding the Court the Senate was given, and took, its time. It finally crossed the line five years after the Court was first opened to us and almost three years after President Harding first recommended to the Senate that the United States should adhere.

But bygones may well be allowed to be bygones when the future demands attention, and it would be worse than a waste of time to spend energy now in condemning the Senate for its long delay. The important point to observe is that the action of the Senate has not settled the question of the World Court. In reality it may be designated more truly as a beginning than as an ending.

This is not to belittle the importance of our adherence to the Court. By that step we have put the moral force of this powerful nation behind the newly established tribunal and behind the idea which underlies it—the replacement of war by reason and justice. On the other hand our adherence has not effected any important change in our actual conduct nor in that of other nations. By joining the Court we have not assured to it a place of permanent usefulness among the nations at large. We have not even committed ourselves to any constructive policy toward it save the slight help

we may render in maintaining it. But the Court will not help the world forward by its mere existence. Only as the nations resort to it for the judicial settlement of their differences will it prove its usefulness. As to this nothing is yet assured; it lies in the lap of the future. If the United States writes for itself an honorable history of its relations to the Court the act of adherence will hardly be entitled to be called the first chapter. It will be little more than the foreword.

The future of the Court will be deeply affected by developments with reference to three points: (1) The merits of the Court itself; (2) the degree in which the nations regard the Court as an important institution for the settlement of international controversies; and (3) the willingness of the nations to submit their disputes to it.

Opponents of our adherence to the Court centered their attacks primarily upon the merits of the Court, and in particular focussed their argumentative artillery on the connection between the Court and the League of Nations. The gist of their criticisms was that the Court is the creature of the League in the same sense that it is under its control or subject to its influence. If this charge is true, we may indeed admit that the Court is doomed to an ignoble end. For regardless of the merits or demerits of the League it is obvious that the Court forfeits all its claim to confidence as a court of justice the moment that it subjects itself to the influence of any other institution, however good.

It should hardly be necessary to point out the clear lines of demarcation between the Court and the League. Not only is the Court an entirely separate institution, created subsequently to the League by a separate treaty, with a membership of nations independent of membership in the League, but it possesses a very different character and function. The League is a body which aims, so far as international controversies are concerned, to compose political issues by the method of conference. The Court is a genuine court of justice whose function it is to settle legal issues, and only legal issues, by the principles of international law. Its eleven distinguished judges do not sit as representatives of their respective nations, but as non-partisan judges who are prohibited by the statute of the Court from exercising any political or administrative function.

It has been urged, however, that the right of the League to ask for "advisory opinions" puts the Court under its influence. This power has been given to the League simply because the disputes or situations which come before it not infrequently involve unsettled questions of law. In such cases it is helpful to the League to be able to ask the Court for a ruling or an "advisory opinion" on the troublesome point. Against this practice Senator Borah's oratory has thundered.

It is quite conceivable that there might be methods of rendering advisory opinions which would merit Senator Borah's thunder, and his lightning as well, if his Jovian powers extend so far. If the Court should undertake to advise the League regarding political questions, or if it should give such opinions in secret, it may be admitted that the practice would be open to grave condemnation. But a view of the real situation makes it seem less necessary to invoke the thunder and lightning against the Court. Let it be observed in the first place that the Court is not bound to give an advisory opinion if it thinks the circumstances do not warrant it. In the second place the rules of court negative the idea both of opinions having a political complexion and of secrecy.

Seen through the fog of ignorance or fear, League influence over the Court may appear dangerous, but viewed calmly in broad daylight it does not seem likely to be a rock upon which the Court will be wrecked. The greater dangers which threaten the Court's future are that the nations will be indifferent to it, or that, while approving of it for others, they will be unwilling for themselves to submit their disputes to it for decision.

The fact that, after thirteen years of impasse over a method of electing judges, the nations have finally succeeded in establishing the Court; that it is the first permanent international court of justice of world-wide scope in all history; and that forty-eight nations have signed, and thirty-seven have ratified, the protocol accepting it—these are grounds for hope that the nations will not be indifferent to the institution thus laboriously created. Yet this by itself is not sufficient. For a real sense of the importance of the Court such as will give it a growing place in international affairs, there is need that people the world over shall more and more appreciate the impracticability of national isolation in this modern day, that they shall clearly envisage the menace of war, and that they shall definitely recognize the imperative necessity of substituting in the place of organized violence the peaceful methods of organized justice and reason.

Nor will even this general urge toward judicial settlement rest mainly on the willingness of the nations to make use of it, that is, to submit their disputes to it. The last seventy-five years have furnished abundant precedents for arbitration and judicial settlement of issues, and the Locarno treaties furnish the nations with an outstanding present example of the goal toward which they must

aim. By the Locarno treaties France and Germany (to mention only two of the nations involved) agree to submit, with certain limited exceptions, all disputes not settled by diplomacy to proper tribunals or agencies for peaceful settlement. The character of these treaties is notable in two respects. Questions of all kinds are included and the obligation is compulsory. The World Court will play its most useful role in world affairs only when the nations generally adopt toward it this attitude exemplified in Locarno.

One way to approach this end is by the road of individual treaties with single nations; but the World Court offers a method of greater promise in its so-called "optional clause," under which the nations may establish a compulsory and broadly inclusive system of submitting disputes for judicial decision. Nations may join, and most of them have joined, the Court without assuming any obligation to submit their legal controversies to it, but it is an encouraging fact that something more than twenty nations have signed or agreed to the "optional clause" and have thereby accepted the jurisdiction of the Court as compulsory.

If this willingness to enter into treaties for compulsory arbitration is to be brought about in the United States, public attention must be centered on the Senate. The Senatorial state of mind on this question was made evident in the recent resolution of adherence to the World Court. It was there not only stated that we joined "without accepting or agreeing to the 'optional clause' for compulsory jurisdiction," but two additional statements of our policy—as framed by the Senate—were inserted:

1. On the one hand it was declared that our adherence shall not "be construed to imply a relinquishment by the United States of its traditional policy toward purely American questions;"

2. And further, that no matter can be submitted to the Court on behalf of the United States except by a general or special treaty. Since no treaty can be made except with the Senate's consent, this means that no submissions can be made to the Court without the consent of two-thirds of the Senate.

This attitude on the part of the Senate is not new; it has manifested itself on various occasions, notably to the disappointment and chagrin of former Presidents Roosevelt and Taft when they were eager to negotiate compulsory arbitration treaties. It is no doubt partly conservatism, partly Senatorial jealousy of its prerogatives. It is not likely that it will be easily changed; and there is consequently need for a widespread and strong public opinion in favor of a foreign policy on the part of the United States under which this country shall be willing to follow the example set by France and Germany in assuming with other nations a genuine obligation to submit differences for settlement. To build up the will to peace and direct it to this practical end is one of the great responsibilities resting upon this generation.

Philadelphia, 20 So. 12th St.

The Cry for Understanding

BY ONE WHO WOULD UNDERSTAND

"I also could speak as ye speak if my soul were in your soul's stead."—JOB 16:4.

JOB'S friends had proven to be miserable comforters and had made accusations that he had deserved the afflictions which had come upon him. In denying the charge, Job told them that it was easy to speak as they did and to shake their heads at him but that it would be a different story if he were well and prosperous and they had had calamity come upon them. He asked that they put themselves in his place in order to increase their understanding.

"I also could speak as ye speak if my soul were in your soul's stead," is the cry of the nations. Rousseau raised a disconcerting question when he asked, "If you could gain a fortune by wishing a mandarin killed in China without stirring from Paris, what would

you do?" and the question is no less impertinent when for Paris is substituted New York, Chicago, or Podunk, and for China is substituted Japan, Germany, England, or any other.

Understanding is the cry of the Japanese but, because some Americans refuse to place a generous interpretation upon an unfortunate expression of an ambassador, an exclusion act is passed and fully amicable relations between two great countries are postponed a generation. A little effort to get the viewpoint of the Nipponese would have prevented such a situation.

Understanding is the cry of the Germans. It seems only a little while since supposedly loving Christians were cheering to the echo Chautauqua speakers who were wishing to see the Kaiser and his people "sticking their heads out of the windows of hell as a permanent residence" but sentiment is changing and understanding

as a motive has made possible the recent beautiful picture of the French premier arm in arm with the premier of the land of Martin Luther, both looking out over the lake at Locarno.

Understanding is the cry of the English and though they are our Anglo-Saxon cousins the common language has not always effected the reciprocity that is most desirable. There is as great unity now among the Young Friends of both nations as in any other group, encouraged by conferences and visitations, epistles and addresses.

Jesus overcame national tradition when He talked to the woman of Sychar. He broke across national lines, just as the good Samaritan of His parable did, when he saw an opportunity to understand and to help.

"I also could speak as ye speak if my soul were in your soul's stead," is the plea of the races. Distance sometimes lends enchantment to a people as well as to an individual and folks sometimes more willingly understand a nation on the other hemisphere than a race here at home, whether the home be considered a melting pot or an alchemist's shop. The races ask for understanding, whether Negro, Indian, Jew, or any other.

The Negro asks it and he who makes any effort to understand will behold a race with self-confessed shortcomings, as other races, but with a progress of half a century unequalled in the history of the world. Those who really wish to know will see in the work of Booker T. Washington and his successors, and in the Negro ambitions mirrored in the Southland of the past, a real contribution to our American life.

The Indians ask it and Francis Philip Frazier has been doing an extremely fine thing in showing to his audiences the customs of "America's first citizens" and inspiring a greater admiration on the part of whites for the red man, who has had much cause for complaint in the past history of our country.

The Jew asks it and any fairminded person can make out a long list of Jews who have done much for the world, not omitting that great Christian, Dr. Edward A. Steiner, and not forgetting what Congressman Upshaw said to a high school girl in reply to her statement that she was a Jewess: "My Master was a Jew."

Among the early disciples Philip did not hesitate when the opening came—when he found a man asking for understanding he made a convert to Christ, though an Ethiopian convert.

"I also could speak as ye speak if my soul were in your soul's stead," is the attitude of all occupations. Everywhere there are union groups for particular trades, associations for manufacturers, conventions for various professions, but there is little effort to bridge the gap between.

Parent-teachers' associations are an effort in the right direction. Our public schools would be vastly improved if there could always be a sympathetic understanding between parent and teacher, for Dr. Stearns of Andover declares that the parents are the teachers' greatest problem. Our Friends colleges would do more efficient work by the aid of cooperative, constructive criticism rather than by denominational sabotage.

Ministers' and (other) workers' conferences are a step toward the goal but more yet can be done when the congregation understands as much about the pastor's problems as he does about those of the congregation. Blessed be that day when pastoral committees always understand and attempt loyally to support and kindly to correct rather than within six months "desire a change" because a mannerism has been discovered.

Christ understood—He understood the unpopularity of the tax-gatherer, the difficulties of the fisherman, the problems of the centurion. He had an understanding concerning all occupations.

"I also could speak as ye speak if my soul were in your soul's stead," is echoed from every station in life. In "The Nigger of the Narcissus" Joseph Conrad said: "The true peace of God begins at any spot a thousand miles from the nearest land." As a tribute to the rolling of the mighty ocean the statement is a classic but it cannot be accurately used to apply to a spot a thousand miles from the nearest fellowmen. The true Christian will try not to flee away or avoid, but to understand, despite differences of wealth or geography or opinion.

Differences of wealth, the possession of riches or the lack of them may too often erect barriers. The man who walks is often convinced that all autoists have determined upon the destruction of all those who ride not, but the moment this same man graduates into the ranks of the ten million who drive Henry Ford's product he is certain that all pedestrians are absolutely wanting in any degree of mentality. The poor need to understand the ability and the aims of the rich and the rich need to understand the handicaps and the hopes of the poor.

Differences of location may too often cloud the vision. Too long has geography been mistaken for psychography. Transportation of household goods does not often indicate transformation of character. There is lack of evidence that a Buckeye is any worse or better than a Hoosier. In fact, there are many who are convinced that if Quakers of Kansas really understood those of New England, if Quakers of Philadelphia really understood those of Iowa, etc. ad infinitum, the Society of Friends would then be a more united and more Christian body.

Differences of opinion may too often interfere with service. American political camps are filled with men who have warm personal friends in opposing camps. Industry can furnish many examples of cordial neighbors who are business rivals. It is difficult but it is needful that those who differ slightly in religious detail should not let that difference interfere with the growth of the Kingdom of God. There is much truth in the analogy of the old colored farmer: "When Ah takes mah oats to de mill, Marse Johnson don't say, 'Which road you all come?' He say, 'Mose, how many oats you all got?'"

The Savior of the world understood Zaccheus with his wealth and the widow with her mite; he understood the people in his homeland where he worked and the people in all the world where he sent his disciples; he understood the doctors who knew much of the law and the common people who knew less, but who heard him gladly.

"I also could speak as ye speak if my soul were in your soul's stead," say the nations, say the races, say the people of other occupations, say the people of other stations in life. The understanding that any Christian should possess can be gained by an exchange of views, by a forgetting of self, by a sense of justice, and by real sympathy.

An interchange of views will always aid when it is openminded interchange and not obstinate argument. The annual Williamstown Conference is contributing nationally; the Young Friends Conferences, spiritually. THE AMERICAN FRIEND is doing much in this respect. It is not that all will be of one mold. If any reader should agree with everything appearing in any religious publication it would indicate something wrong with the reader or with the publication. But having various emphases made and various phases touched upon makes it more nearly possible for the real seeker after truth to attain to the riches of love in Christ Jesus. Too many are like Dr. Cooper of pre-revolutionary days, whose house was about to be attacked by a mob one night, when he came out on a balcony and saw Alexander Hamilton speaking to them. Hamilton was trying to persuade the crowd to disband but Cooper did not realize it. He only saw a young man speaking who had opposed him upon other occasions and he shouted: "Don't believe a word he says."

We need to get help whenever we can. In most of our meetings in the course of a month, perhaps without realizing it, we have sung hymns written by Methodists, Baptists, Episcopalians, et al. and have found them uplifting, though disagreeing in detail. There should be equal profit in an exchange of views. In the words of the Crown Prince of Sweden, speaking at the recent conference at Stockholm: "It is fortunate that the welfare of mankind does not demand that we should all think alike, but there is one condition to be fulfilled to make an exchange of views fruitful—that is that the true spirit of fellowship should prevail, the true spirit which desires to understand others."

Views will have their rightful place when self is subordinated and both elements will be aided when one is willing to be really fair and just. This would be a new world with that much accom-

lished, not to mention the far greater accomplishment of the second mile and the "seventy times seven." There are so many who condemn faults in others which they have in themselves, and insist for others upon duties which they themselves slight. Criticism of one implies criticism of others. Roosevelt fired the man who volunteered to "rustle" cattle for him; "He who steals for me will steal from me." In the presence of that element of random and un-Christian criticism known as gossip, most listeners feel, "When does my turn come to be lacerated?" He who puts himself in the other fellow's place will always say: "After all, do I really understand? Am I perfectly fair? Am I honestly practicing the Golden Rule?"

But fairness is greatly aided by that almost indefinable human possibility called sympathy. The boys in "The Mill on the Floss" did not like the tutor's wife, Mrs. Stelling, for, though she always seemed to be solicitous about them, she was continually patting her hair and fixing her waist when she inquired as to their welfare. A sincere anxiety, a Friendly concern, a sympathy with another's sorrows and joys and defeats and victories will hasten understanding.

In "The Cloister and the Hearth" the hero is chased up a tree by a bear that severely wounds him. When the bear is killed by a comrade and falls from the tree, the hero swoons because of his pain and also falls, but fortunately upon the bear's body. Afterward, the rough old soldier with him, who had seen all kinds of battles and dangers and never seemed to know what fear was, teased him about the incident: "You are worse than the women. When they swoon they select a nice and convenient place but you pick out the top of a tree." "What about you? When that bear was almost upon me, I looked down at you and you were as white as a sheet and trembling like a leaf." "Well," the soldier comrade replied, "*One has a right to tremble for a friend.*"

Can anything be better? Trembling for friends will surely bring understanding. With understanding of nations, war shall be done away. With understanding of races, riots shall cease. With understanding of occupations, labor strife shall vanish away. With understanding of all others, personal antagonisms shall be no more. In a day when some parts of the Five Years Meeting are having difficulties of cooperation, we need to possess unselfish, fair, and sympathetic understanding. In no other way can we follow Him whose whole life and sacrifice indicated that he must have trembled for his friends. "I also could speak as ye speak if my soul were in your soul's stead."

"Not understood, we move along asunder,
Our paths grow wider; As the seasons creep
Along the years we marvel and we wonder
Why life is life and then we fall asleep,
Not understood.

Not understood we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions
And thus men rise and fall and live and die,
Not understood.

Not understood how trifles often change us;
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us
And on our souls there falls a freezing blight,
Not understood.

How many cheerless lonely hearts are aching
For lack of sympathy; Ah! day by day
How many cheerless lonely hearts are breaking;
How many noble spirits pass away,
Not understood.

O God! That men could see a little clearer
Or judge less harshly where they cannot see.
O God! That men would draw a little nearer
One another; They'd be nearer Thee—and understood."

Fifty Years Have Passed

BY WILLIAM W. HEACOCK

LOOKING backward half a century and making comparisons with present-day Quakerism one cannot but note many changes in the customs of the Society of Friends. So far as doctrinal points are concerned they remain about the same, unless it might be pointed out that there is more of a spirit of moderation and a softening of the ideas of our early Friends. In the manner of dress the change has been a most radical one. This was one point our early Friends laid particular stress upon.

At Westtown School fifty years ago the cut of a boy's coat collar was strictly prescribed: that is, the collar of the coat had to be removed in its entirety at the back. This, I suppose, was to instill into the minds of early youth the ideas of plainness in dress. The men teachers as a rule wore the shad-cut coats; the women teachers and others wore the most approved plain Quaker bonnets. The girls also had to dress very plainly. All these at the time did not seem very unusual to me as a boy; but one may attend the Philadelphia Yearly Meeting or any other Friends Meeting at the present time and they will very rarely if ever see a distinguishing garb.

To show how much of a fetish our older Friends held the subject of plain dress, let me relate a small incident. Recitations at school were sometimes given and one boy recited "No Sects in Heaven," a poem in which individuals of different religious persuasions were explaining to St. Peter reasons why they should be admitted within the pearly gates. When it came the old Quaker's turn he pointed to his plain garb as his credential—but the garb alone carried but little weight. And so all the other sects had to show real reasons other than certain peculiarities to gain admittance.

Our reading teacher, when he heard this boy give the recitation with its allusion to the Quaker costume was roused to a state of almost frenzy and such a tirade of abuse he heaped upon that poor youth before the whole school astonished us all. I also recall that our literary society, then very strict in its admission of members to its ranks—only meritorious being eligible—elected without question of fitness a young man because he wore a plain coat! The cut of said coat won out in this case over merit, he being a new student and unknown. Really worthy applicants, minus shad-cut coats, were turned down in his favor.

But I must admit that the plain garb was singularly appropriate to some of our dear old women Friends—but I have a lurking suspicion that these same lovely characters spent a lot of their valuable time on their attire, as everything had to be in accord to the minutest detail. The casing bonnet in itself was a superb work of the milliner's art—now perhaps lost forever. They wouldn't now know how to make them even if they so desired.

In our "collections" many hours were given over to the reading of journals of early Friends. Present-day happenings were never considered. The past was our only guide. As daily newspapers were prohibited we were almost in ignorance of the news of the times, but had to be assiduous in our studies of ancient and English history. We could "sing of the wars and the heroes" of Homer, Cæsar's Gaelic wars—things of the distant past—but of the then present-day events we were in blissful ignorance. Social, political, economical, labor and other problems were hardly considered, therefore our denseness in regard to such matters was blissful.

Our meetings as a rule were silent ones; but we sometimes were favored by such dear Friends as Elizabeth Evans and Edward Sharpless and their ministry was a beautiful inspiration to us. We would also at times listen to the sing-song sermons of some Friends. I have often wondered why the early Quakers used this style of preaching. It seems to me that the sing-song monotone they sometimes affected was more or less comparable to the singing of a mass—and that was one thing they were so opposed to. I wonder sometimes whether the preaching of our early Friends would make very much of a lasting impression on the present age. I wonder.

I hope you have been fortunate enough to have read the fireside talk of Master Thomas K. Brown in the winter number of *The Westonian*. He refers to his former teaching of the moral philos-

ophy class and concludes he would now teach in an entirely different manner. For instance, in Dymond's "Essays on War" they used to consider carefully the lawfulness, the lawlessness of war, the argument from Scriptural standpoints, one's duty when one's country is so engaged; "but not one word was said about the duty of trying to prevent or postpone the next war." He concludes his interesting talk: "Whatever may have been our attitude in the past, let us older men and women recognize that changes are still going on. Human rights are gaining at the expense of vested interests; the obligations of service are slowly displacing the dominance of profits. The justification of any business custom must now rest in its benefit to the public and not to the money it makes for its promoter."

Fifty years have passed. Friends have awakened to the fact that there is a real place for them under the sun. Their work for the emancipation of the slave and later on their interest in the Indian as also in educational fields was an entering wedge. In the recent World War we were so capably organized for service and

carried on in rehabilitation and child-feeding work in the stricken areas that we won the confidence and respect of the entire world. Are we to stop now? This is an age of progress. We cannot afford to rest on recent laurels.

Just now there is a wonderful opportunity for the Friends Service unit. It is a well-known fact that present enforcement officers of the Volstead Act are incompetent and unfaithful to their duties. Could not this unit get into the breach here now as they did after the World War? Here is something really worth while considering and the time is right now.

Fifty years in introspect. Will we be able to hold our own as Friends or simply float along on the current? We have a wonderful heritage, but we cannot live in the past. Here in the great City of New York we have only about six hundred Friends among six million souls. Can the little leaven of this "peculiar people" do much toward leavening such a large loaf?

Brooklyn, N. Y.

Here and There in California

BY ELIZABETH MARSH

Rowland White, of Whittier, is the capable President of the California Friends Christian Endeavor Union, and Sunday afternoon he gave evidence of his interest in our work by offering to serve as chauffeur (and incidentally to furnish the car as well) for some visiting work. Rowland has done quite a lot of visiting over the Yearly Meeting, and was very helpful indeed in making plans for my meetings all the time I was in California.

First we drove through the oil fields and the orange groves to Long Beach to visit Maria Scattergood, who was there with Elizabeth Brown, and also to see Matilda Haworth, who recently returned home for a visit from her field of missionary work in Central America. It was pretty warm, but a lovely drive nevertheless. If only we could have done all our exhaling of breath in the oil fields, and all the inhaling in the orange fields, how fine it would have been! One hates to miss a single instant of breathing while in the midst of blossoming orange trees. It was pleasant to find Clarence Rice and his wife at the Haworths. Clarence is field secretary for the Young People's Work in California.

From Long Beach there was another fine ride to Pasadena, where we met the C. E. group, and where I had the privilege of speaking at the evening service for worship. Since this was the second visit at the Pasadena church, it had come to seem quite home-like, and it was cheering to see many familiar faces in the audience. The cordial reception received on all sides by Pasadena Friends was genuinely appreciated, and I heartily recommend them to you all as being good folks to know! After a short call (long enough to share some delicious refreshments) at the Kellogg home, we returned to Whittier.

Monday and Tuesday were spent mostly about the College. There was the oppor-

tunity at chapel on Monday to hear Charles E. Tebbetts, Whittier's first President, give one of his illustrated talks on "The Wonders of the Heavens as seen from Mt. Wilson." Some of you have heard it and know how interesting it is. Tuesday night the College Auxiliary sponsored the presentation at the church of "Parsifal," as read by Miss Miller from Pasadena. It was splendidly done, and we had the privilege of being taken with Miss Miller by President Dexter to Pasadena at the conclusion of the program. Wednesday there was a visit at the University of California, (Southern), where Portia Kellogg is studying, and a return to Pres. Dexter's in the evening. Thursday the College Y. W. girls gave me the chance to talk with them, and a large and interesting group it was. Practically all the girls at Whittier are members of the Y. W. C. A.

Friday evening there was a special treat, when Mrs. Anna Osman took me out to call on the mother of our Foreign Mission Board Secretary, Mrs. J. J. Beede. It has always been a joy to know Willis, and so there was unusual interest in meeting his mother, and a delightful hour we had. Our visit was cut rather short in order to get me back to a young people's social at the church. As it happened, the social did not materialize—it was postponed at the last minute. Anyway we stopped in at the home of Mrs. Osman's sister long enough to meet her—Susan Johnson.

You have already read in the columns of this paper of the happy occasion on Saturday night, March 20, the Quaker College Alumni Banquet. What a jolly time of getting acquainted and re-acquainted that was! In a city where so many of our colleges are represented, this custom of the annual banquet is splendid indeed, and I felt that my usual good fortune continued to attend me, in that it should be held when I could attend. Eighty-six of us met together for the

evening, and nearly all of the Quaker Colleges were represented.

Sunday morning it had been my plan to be at Bell Meeting, but through a misunderstanding my means of conveyance did not arrive, and it was too late to go by trolley when I discovered that it was not coming. I regretted not getting there very much, but appreciated the opportunity to again meet with Whittier Friends. After a good dinner with the Dexters, and a trip to Pasadena for mail, I went to Los Angeles to be at C. E. meeting. Los Angeles Friends are just completing a fine new church, but were still using the rather small, old building when I was there. David Henley, former member of the Friends Central staff, is the much loved pastor here, and we were glad to meet Willard and Sabron Reynolds, formerly of Southland, William Weightman who is a member of the A. F. S. C., and a number of other Friends here. The Woman's Missionary Society had charge of the evening service, and presented a good program.

The next week was spent in and about Whittier, each day full of interesting happenings. Tuesday I had the pleasure of lunching with Miss McMillan, in Pasadena, followed by a call on Mrs. Martha King. Wednesday night at Whittier came the last of a series of church dinners, and was State night. You all read the account of that unusual occasion in THE AMERICAN FRIEND a week or two ago. I was sorry to have to leave in the midst of the festivities, but very glad for the opportunity to go to East Whittier meeting for mid-week prayer meeting. Mr. Pyle, whom I had just missed meeting when in New York Yearly Meeting last fall took me out. Harley Moore, the pastor, served at one time as pastor at Central City, so here again were friends. There was quite a large group present, and we had an hour of fellowship and worship together, after which the choir had a rehearsal.

Friday there was a glad reunion for a short time with Sylvia Gregg Murray and little Miss Barbara, and a call at the home of Mrs. Gregg in the country near by. Earl Murray, Sylvia's brother, was instructor for two years at Nebraska Central College, and is now at Santa Barbara.

It had been my hope to hear the Whittier Glee Club sing before leaving, and Thursday night, while in Santa Ana with my aunt and uncle, the opportunity came to hear the men. While we were not able to attend the whole concert, we did remain long enough to decide that it was doing some excellent work. Friday night Maria Scattergood and I both attended a meeting of the F. O. R. in Pasadena. It was one of the first meetings of this group, and we had time given to us to become quite well acquainted.

Saturday morning found us moving into another section of the Yearly Meeting, for Maria Scattergood was feeling quite recovered from her attack of flu. Boarding the bus at Pasadena, we went to Whittier and there transferred to a luxurious bus that was to take us over the old El Camino Real Mission trail, with its quaint bell road-marks, to San Diego. As we rode along in ease and comfort over the beautifully kept roads, I could not but think back upon the days when the Franciscan Brothers made their way from Mission to Mission on foot, wearily yet faithfully making the rounds year after year over what must have been most difficult trails. We passed some of the old missions on the way, a few of which are still in use. Most of them are crumbling and falling. It was a beautiful drive, following the ocean most of the way, over hills and along bluffs, and again across wide valleys. In the afternoon we arrived, and were met by Joshua and Ruth Bailey and by my cousins, Earl and Millie Stacy.

What a fine week-end we had! There are four meetings in San Diego Quarter, but it seemed impossible for us to get to any except the one in town, for the others were some distance away, and our time was very short. The Baileys and Stacys entertained us royally, and the Friends minister, Joseph Fox, made it possible for us to meet the Friends on Sunday. The congregation is not large, but is working enthusiastically on a big program. In a short time they hope to begin on a new church. Joseph Fox gave a strong challenge in the morning service to the congregation, urging the members as a new year begins, to build well and faithfully in their particular part of the work of the church. We were so glad for contacts in even the one church in this Quarter.

Besides the meetings with the Friends, there was a car ride to the top of Mt. Helix, from which one gets a glorious panoramic view in every direction, and where the big out-of-door amphitheater is built for Easter morning services. Thousands of people make their way to the cross at the top every Easter for sunrise service. Then we listened to Joshua Bailey play selections of his own composition on his piano in their beautiful

home. On Monday morning my cousin took me for a trip by boat around San Diego harbor. We passed on the way a part of the vast navy fleet lying in the harbor. In this one harbor alone, there have been lying ever since the war \$100,000,000 worth of torpedo destroyer boats. At enormous cost, all of these have been kept in perfect repair. At least so we were told, and with what pride our guide explained to us these revolting facts! And we were assured that this was only one of four equally large arrays in the U. S.! On Monday night I had my first plunge into salt water at Mission Beach. It was not in the ocean, but at least it was ocean water.

Tuesday morning found us at the bus station, ready for the return to headquarters at Whittier. Now I fully intended to finish the California trip in this chapter, but I know Walter Woodward has a lot of other things to publish and this is growing long. So we shall continue later.

A LESSON ON FORGIVENESS

STORY BY NAMEH SHAHLA

One day last winter Nameh Shahla, our native village worker, went to Jdeery in company with Im Hanna, a Bible woman of the English Mission in Ram Allah. Here is her own story of one of the day's experiences.

In Jdeery the women are getting so interested in the gospel message that when they hear that the native Bible women are in the village they gather in a large group in a courtyard or porch and send for us to come and talk to them.

One day our message was from the twenty-fifth chapter of Matthew. I told them the story of the ten virgins and brought out the lesson that we must all be prepared for the coming of the Great Bridegroom.

The women began to nod to each other and say: "Lucky for us that we are Moslems!"; then they explained to us, "You know that Moslems are not to be judged in the Last Day. Mohammed will stand and intercede for us all, no matter what our sins have been on earth. We need never fear. What you say about being prepared doesn't apply to us at all. And you Christians, too, unless you believe in Mohammed will go to the punishment place on the Last Day."

Being quite used to this line of reasoning, I followed up the story with the lesson from the last of the chapter about the Judgment. "And before Him shall be gathered *all nations*, and He shall separate them one from another as a shepherd separates the sheep from the goats." "All nations!" This was a new thought to them, and they listened attentively while I explained that here Jesus' teaching was that it is the hearts and lives of men that make them different—and that all are responsible to God for their lives on earth.

I taught them plainly that everybody—Christians, Jews and even Moslems were accountable to God for their souls. After the

lesson an old grey-haired woman whispered to me. "You said that it is wrong for us to be the enemies of other people and that we ought not to keep on having enemies. I have some enemies, but I am willing now to forgive them. But if I ask them to forgive me, what shall I do if the refuse? Will God forgive me anyway?" "Yes," I answered. "If you are really sorry for having done wrong to others, and you do all you can to make things right, and ask God to forgive you, he will do it, even if your enemies refuse you their forgiveness." After a few minutes she whispered again: "One of my enemies is sitting in this circle. Will it be all right if I get up right now and ask her to forgive me?" "Yes, certainly," I said, "ask her now!"

She arose and walked across to the other side of the circle of listeners. She leaned down over one of the young women and laid her hands on her shoulders. "Forgive me" she said, and kissed her forehead.

The young woman was taken by surprise, and pushed her roughly away, screaming angrily, "What is this? No! I shall never forgive you for the unkind way you have treated me!"

I tried to reason with the angry woman. "Well, she admits that he has done wrong to you and so she is asking you to forgive her. Can't you be forgiving?" "Well," she relented grudgingly, not wanting to seem impolite to me, "to please you I'll excuse her."

"Oh no!" I answered quickly, "that would not be real forgiveness, would it? And surely God could not accept it as true forgiveness. You ought to forgive her with all your heart, because you are willing to do it. God looks on the heart."

At last she said gently, "Well I *will* forgive her," and to the other woman she said, "and will you forgive me, too?"

GERMAN QUAKER WEDDING

Foreign Friends will be interested to hear from Germany that the first "German Quaker" wedding took place on March 22nd in Krefeld (Rhein). Our friend, Paul Helbeck, Sr., of Elberfeld, well-known leader of the Young German Quaker Movement, was then married to Irene Becker, from Krefeld. The small group of about fifteen "Friends of the Friends" met in the house of our member, Wilhelm Hubben; and the Rev. Krämer, of the Mennonite Church of Krefeld, was also present. A choral was played at the beginning and end of the meeting. The little ceremony was different from the English form and was adapted to German conditions, which prescribe that the civil marriage be held first. We had a helpful time of worship, and we hope that God's blessing may be upon the married couple.

German Friends believe that this is the first German Quaker marriage which has been celebrated during the last hundred years; that is, since the time of the former colony of Friends in Westphalia.

Impressions in Eastern Cuba

BY B. WILLIS BEEDE

I think I now understand a little more clearly what Jesus meant when he spoke of ripening harvest fields and the need for more workers. Yesterday afternoon President Binford, Zenas L. Martin and I stood in the churchyard at Banes and listened to the eloquent words of a fine Cuban as he plead with us to help in supplying an American woman to assist in the work. But this is getting ahead of my story.

Friday afternoon, the 9th, Merle Davis, Zenas Martin, Dr. Binford and I, left Holguin for Banes. After purchasing our tickets we boarded the train and waited for the engine to be coupled on. After some time the people began to leave the cars and upon inquiring we found that the engine had gone dead. We hurried to the depot and bargained with a young man to take us by auto to Cacocum where we met the Santiago train. On our way east we ran into a most refreshing rain storm which cooled the atmosphere and made traveling more enjoyable.

Late in the afternoon we came to El Cristo, a charming little town surrounded by tropical verdure and inspiring mountain peaks that seem to call one to higher thinking and nobler effort. The Northern Baptists have a remarkably fine school for boys and girls at El Cristo. It is looked up to by many Cubans in the east end of the Island who send their children there to school. On one side of the roadway stands a boys' dormitory and across from it stands the dormitory for girls. A new dining hall with recitation rooms on the second floor was dedicated a few days ago. Other buildings near by serve as class rooms, teachers' cottages and gymnasium. Probably the chief reason for the success of the Baptists' work is to be found in the fact that they have placed their major emphasis on boarding school work. They keep their boys and girls in the midst of a Christian environment all the time.

Friends could be doing exactly the same grade of Christian education if we had a boarding school. The conviction grows upon me that Friends are missing a wonderful opportunity to help Cuba by failing to provide a good boarding school at Holguin. An initial outlay of from ten to fifteen thousand dollars would make possible the erection of the first unit of such a school.

UP SAN JUAN HILL

From El Cristo we motored the eleven miles to Santiago. Our entry to the city was rather humiliating as we limped in on a flat tire. The next morning we went out to San Juan Hill and looked over the hills where our American youth fought and died to break the power of Spain over Cuba. And as we gazed across the hills and valleys to the blue mountains in the distance, I thought of Francisco Gonzalez and other young

Friends who are standing so loyally for peace and who fearlessly champion Friends views of peace and good will. I realized that God is slowly but surely marshalling his forces to march over the hills and up the heights where peace, and not war, dwells securely.

In the afternoon we boarded the train for Dumois. Our sturdy little engine pulled us up among the hills with their forests of stately, royal palms and tropical trees and finally out into the broad plain where fields of cane stretched away to the horizon. Darkness settled over us before we reached our destination and left us wondering what the country looked like. At Dumois we exchanged our railway accommodations for the back seat in a Ford car. Soon we were pitching, careening, snorting and tearing along over the cane road to Banes. The Cuban Government is planning a system of good roads but they have not yet advanced beyond the stage of paper plans. The driver said the distance was sixteen miles, but counting in the ups and downs I guess it might be more.

AN AMERICAN CITY

After a restful night in the hotel we sallied forth to see the town which is divided into two parts by a small stream of water. We did not have time to see much of the Cuban section of the city as Friends' work is located on the property of the United Fruit Company.

BEYOND THE VEIL

BY EVELYN BAKER

Feeling today, so far away,
Just drifting and floating on;
The stars shine bright,
Through the dark, dark night,
Drifting, just drifting along.

Down the way where the shadows play,
With the likeness of the swan,
Under the veil of night,
The spirit flight
Lifts the soul to the great beyond.

Wandering through the mystic dew,
Happy alone in thought;
Seems only a day,
Back to the fray
Beyond the things we sought.

Silvery spray, making its way
Down to the silver sea;
Through the dark night,
Under the star-lamps bright,
Some one is calling to me.

Perhaps, some day, when far away,
While roaming the mystic sea,
We may lift the veil,
At the end of the trail,
Drifting, just drifting, free.
Los Angeles, California.

This Company has done a piece of excellent city planning. The crushed rock streets are lined with boujanvilla hedges and royal and coconut palms. Back from the streets and nestling among the beautiful trees and shrubs are the rows of houses in which the Company employees live. By installing sanitary sewage and water systems the Company has completely eliminated typhoid fever.

Out on the fringe of the city lives an old colored Friend. He has dedicated his humble cottage to the work of the Lord and there we found a group of boys and girls meeting on the front porch to study the Creation lesson under the direction of Alberto Lopez, the pastor of Banes Meeting. The Sunday School is in the midst of a settlement of Jamaican Negroes who have come to Cuba to gain better wages. We later called on the head of the Salvation Army—a colored man who has been in the Island only a few months. After he had told us something of his work he said, "It may seem a bit unusual but would you be interested in seeing my little subscription book? We carry on all our work by voluntary contributions."

In time we made our way to the home of Maria Trevino Batisto. This dear Friend came to Cuba years ago with Emma P. Martinez and has been a loyal, dependable Christian who has done much for the cause of Friends in the Island. Her memory goes back to the days when Mahala Jay, James Carey, Jr., and others were so active in the Cuban work. She told us that she did not know what her five children will do in this life as they grow up but she wants them to be Christians and help the cause of Christ. Hers is a very bright light.

At 3 P. M. we found ourselves at the Meeting House where Raymond Holding, Charles Haworth and others once preached the gospel to the people. Here we were welcomed by Manuel Menenses who spent a few years at Nebraska Central College. He is superintendent of the Sunday School and, we later learned, works in the only grocery store in Banes that does not sell liquor. His stepfather died only a few days ago leaving him with the major responsibility for several younger brothers and sisters as well as a mother.

A PLEA FOR CONTINUED AID

After the Sunday School, which was attended by some fifty bright eyed, alert children and young people, we stood in the yard and talked with Dr. Tamayo. A few years ago he went to America and studied at Berea for a time, after which he studied pharmacy in Philadelphia. Upon returning to Banes to enter business he joined Friends and has proved himself a loyal, zealous Friend. Through him and others we learned that the Banes meeting is entirely self-supporting and has been conducting a day school without the aid of any American worker since Mary McCracken left. Dr. Tamayo said that the school could continue to go on and that it would grow and prosper

if Friends could only send some one to help in directing the work and teaching the advanced English classes. He feels that the church and school have made very commendable progress but that the time has not yet come for American Friends to completely withdraw their sympathetic help and cooperation. The right sort of a young woman from the States could probably earn her own salary at Baner without difficulty. Dr. Tamayo's last words to us were, "Please do not leave us yet." We must heed his appeal.

At the evening service about 90 children, young people and older Friends met for worship. We had the privilege of speaking to these Friends and could tell by the hearty way in which they entered into the service that they have life and power.

Baner will long linger in our minds both as an evidence of the transforming power of Christ and as an open door to larger service.

BEECH GROVE HOMECOMING

Located in a beautiful and prosperous farming community, surrounded by native beech trees, its belfry pointing upward as a symbol of the uplifting things of life, stands a modest one-story frame meeting-house, three miles from Wilmington, Ohio. It was named Beech Grove after the trees of the primeval forest surrounding it, and was built by the sturdy Quaker pioneers of nearly three-quarters of a century ago who realized the importance of a place to worship where their children and those of succeeding generations might receive religious and moral training. During these years it has been a community center for the 'betterment of humanity in general. Here young people attended Sabbath School and meetings for worship and have gone out into many parts of the world to wield an influence for good.

We wish to pay a tribute to the noble Christian men and women who have carried on the work of the church, giving their time and means and strength, most of whom have gone to their reward, little realizing the value of their life work or the reverence of those who knew them have for their memory. In appreciation of the work that the founders of Beech Grove Meeting of Friends have done, the living members of the meeting are planning a Homecoming to honor their memory on the first Sunday in May. It will be an all-day meeting with basket dinner, and I. Lindley Jones of Bloomingdale of Indiana, a graduate of Wilmington College, will be the speaker, both morning and afternoon. Everybody will be welcome.

FRANK CAREY.

Wilmington, Ohio.

The hypocrite is false without knowing it, and it is this which makes his condition so hopeless. To take the false for the true, to have the light that is in you darkness, that is moral perdition.—E. F. SCOTT.

PHILADELPHIA FRIENDS ENTERTAIN NEGROES

Dinner Given Under Auspices of Interracial Committee of A. F. S. C. Radiates Fellowship

A most enjoyable dinner for one hundred Negroes was given by one hundred Quakers at the Benjamin Franklin Hotel in Philadelphia on Fourth month, sixth. Henry T. Brown presided, and Wilbur K. Thomas and Rufus Jones contributed in their remarks to the spirit of concord which was the keynote of the meeting. The race problem was forgotten in the pleasure of friendly intercourse, and the good will which Friends believe is the greatest need in creating a constructive society was in ample evidence on both sides.

American ideals of freedom and opportunity were forcefully put before the meeting by Miss Nannie Burroughs of the National Training School, who said that Negroes want only a chance to learn and to earn, and that if they could not live up to the ideals set by the founders of the Republic they should not call themselves Americans. "The Negro isn't a problem," she said, "he's a man. A problem you treat in three ways; you try to work it, or you dislike it, or you don't understand it. Now the Negro doesn't mind working, but he hates to be worked; there are lots of people who dislike him and more don't understand him. All he wants is to be treated like an ordinary human being. What we need in solving the race question is more light and less heat."

The next colored speaker was the Hon. Edward W. Henry, Magistrate of the 5th District Court of Philadelphia, who told something of his experiences on the bench. There was more distress and crime in Philadelphia than he would have believed possible, he said; he had learned the value of having a social worker connected with the court, to deal with young boys brought in for the first time. Shelters for homeless men were rare outside the police stations, many of them charging admission and others not open to colored men. He suggested that the guests might enjoy visiting one bright spot, an open door mission at 58th and Market. In listening to Mr. Henry people forgot that they were white or colored, and came together as citizens to face the common problems of poverty and crime.

In the lighter vein, but wistful and dignified, were some recitations from Paul Dunbar's poems, given by Mrs. William Forte, a colored graduate of the Philadelphia School of Elocution and Expression. No colored gathering is complete without music, and no songs are as dear to American audiences as Negro spirituals, so it was with the greatest pleasure that hosts and guests listened to the quartet of the East Calvary Methodist Church; the singers were encored many times.

Many letters of appreciation have come from our guests. Friends will be interested in the following:

"Please be good enough to tender to your Committee our heart-felt appreciation for the very interesting and helpful entertainment afforded on the occasion of the get-acquainted dinner."

DANIEL W. CHASE.

"There are so very many very fine people in the world and when their fineness can be radiated so that others may feel it and express it, the bond of brotherhood cannot fail to be developed and substantiate the Fatherhood of God."

MR. AND MRS. ERNEST HALL SANDIDGE.

"The inspiring talks and friendly atmosphere made me realize that some persons, as Dr. Jones suggested, truly seek hearts and not faces."

SUSAN T. REYNOLDS.

"We were delighted with the beautiful spirit which was manifested at that meeting. All through the dark history of the Negro race in this country, the Quakers were their friends and during the darkest days of slavery, they always held out to us the hand of sympathy and aid. I am very glad indeed to find that the Quakers are still our friends and are doing what they can to encourage us."

MATTHEW ANDREWSON.

ANDERSON STUDY CLASSES

The Teachers and their Assistants of the Anderson, Indiana, Friends Bible School, have just completed a few weeks study. Clarence H. Alexander, the Bible School Superintendent, planned for two sections to meet at the church each Wednesday evening from 6:30 to 7:30.

Rufus M. Allen, and the pastor, Charles W. Sweet, conducted the adult division, by presenting the Bible School Lesson for the following Sunday. The Children's Division Class was led by Mrs. Carrie Shields. They studied the subject, "The Principles of Teaching."

Credits are given to Training Classes who meet the requirements of the International Council of Religious Education. A booklet, which gives information concerning Religious Training, may be secured for ten cents, from—International Council of Religious Education, 1516 Mallery Building, 5 South Wabash Ave., Chicago. This booklet is "International Standards for Leadership Training in Religious Education." Educational Bulletin No. 3.

SPIRITUAL RESOURCES

It is matter-of-fact that kills art and kills humor; and it is Jesus who gets people out of matter-of-fact, and gives the spirit of the new life, to which all these things are real and living, who gives the artist subjects and gives him freedom, gives him love and humor and happiness, sensitiveness to the questions and suggestions of Nature, and the enjoyment of God.—T. R. GLOVER.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

MY UNSEEN SOVEREIGN

BY A. F. MITCHELL

Dear Lord of life and light and power,
Unseen by mortal vision cast;
Yet, more profoundly real to me,
Than woodland, glen, or mountain vast.

When life expands with larger reach,
And things eternal take control,
Then, Lord, thou art my light and life;
Thou art the breathing of my soul.

Within the chamber of my heart,
Where tapestries thy hands replace,
Dwell there, my ever living Lord,
And keep, by thy sufficient grace.
Oskaloosa, Iowa.

LOVINGKINDNESS OF GOD

Thy lovingkindness, O Jehovah, is in the heavens; thy faithfulness reaches unto the skies. Thy righteousness is like the mountains of God; thy judgments are a great deep: O Jehovah, thou preservest man and beast. How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. Oh continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart. Psalm 36:5-16.

The Commission appointed by London Yearly Meeting in connection with the World Conference on Faith and Order presented in a paper to the Yearly Meeting of 1920 the following paragraphs: "The main differences between ourselves and most other bodies of Christians arise from the emphasis we place on the light of God's Holy Spirit in the human soul—potentially in all human souls, and known in actual experience as these are turned toward the Light and are obedient to it. This direct contact between the Spirit of Christ and the human spirit we are prepared to trust to, as the basis of our individual and corporate life.

"From this source all our special testimonies flow. The Light of Christ in the soul may be experienced by all: no form of the Divine Grace is the monopoly of priestly caste, through whom alone it can be ministered to others; all believers are called to be priests and in this as in all the service of the church men and women are equally called to partake. Anyone may experience the anointing, and, if this is known, may be called to minister to others of what God has given. We believe in the Ministry as a spiritual service for God and men, free and open to any, whether men or women, who

are truly followers of Christ, who know his life in their souls, and hear his inward call. While the Life will necessarily find expression in some kind of human organization, this must not be allowed to cramp the freedom of the Spirit. It is not the organization, but the Life, that will safeguard the Christian community from error and schism. As the Light of Christ is known and followed, as men and women truly live their own life with God, they will be kept in unity with him and with one another. Thus, in our Church meetings and in our Meetings for Worship, we seek to rely entirely upon the actual presence and leadership of the Holy Spirit. We do not make arrangements for a service which will preclude the immediate guidance of the Spirit—nor do we leave the public service in the hands of those ordained or set apart for it. Our experience, which we hold in trust for the whole Church, is that in meetings so held the Holy Spirit does guide frequently in unexpected ways and to unexpected conclusions, and that such meetings can be held in an orderly way, under His leadership, to the profit of all, and to the furtherance of the work of the Church. . . . We believe that further applications of our belief to life and conduct will be revealed as we are loyal to Jesus Christ and obedient to his Light in our souls."

The lovingkindness of God to men is expressed in light and love and life. Truth, beauty, goodness, are seen and felt and willed, as men respond in appreciation to his lovingkindness. When, with the Psalmist, we can say Thy faithfulness, Thy righteousness, Thy lovingkindness, and realize the content of meaning in these great words becoming richer and fuller, with him we reach the climax of expression as we say, "How precious is Thy lovingkindness, O God!"

Yet when we have said it, how inadequate the expression seems! The river of his pleasures flowing forth from the fountain of life, abundant, constant, satisfying, expresses a great purpose which includes us and, as we drink, we are refreshed and energized and made truly thankful. But our little vessel is soon full and yet, how insignificant is our possession over against the fulness of God. However, He gives that, like Him, we may give also. The movement of light and life poured forth is continuous when shared with those who will receive. Herein, is the fellowship of saints. The priestly function of all believers is in ministering to others in spiritual things. Light passes from mind to mind illuminating the group, while love flows from heart to heart blending the feelings of affection until worship is in spirit and in

truth. God is in the midst and through light and love is known to consciousness in experience, especially in giving that which is being received. Light-bearers, becoming love-sharers, will one day be crown-wearers, and all through the lovingkindness of God. "Love is a flame which burns in heaven and whose soft reflections radiate to us. Two worlds are opened, two lives given to it. It is by love that we double our being; it is by love that we approach God."

J. R. W.

THE LORDSHIP OF JESUS

Paul's life shows in three ways at least the effects of the Lordship of Jesus. In the first place it is a life controlled by Jesus. He and his friends think of going into Mysia, but the Spirit of Jesus will not allow them; into the province of Asia, but the Spirit of Jesus forbids; and then comes the vision of the man of Macedonia, and with it guidance. The Quakers speak of a man having a "stop"; and a man knows what his own "stops" are. Whatever they were in Paul's case, at one and another point he was "stopped"; and then at Troas he had "a concern," as the Quakers say, to go to Macedonia; and in each instance he was right. He was told at the Damascus gate to go into the city, and it would be shown to him where he was to go next; it was to a life of orders given and obeyed. The Spirit of Jesus guides and controls the man throughout. It takes away a great deal of freedom, but it gives something else. For if the guidance is the guidance of Jesus, the responsibility belongs to Jesus not to Paul, so long as he obeys. That is a very great thing indeed. Men criticized Paul's message. Very well! "Who art thou," he says, "that judgest another man's servant? To his own master he standeth or falleth." And with one of his familiar tangents of thought, he adds: "Yea, he shall be holden up." "Let no man trouble me; I am the branded slave of the Lord Jesus." So he says, finding, one guesses, in the thought consolation for messages rejected.—T. R. GLOVER, in "Jesus in the Experiences of Men."

THE LIGHT THAT IS FELT

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"O mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

JOHN GREENLEAF WHITTIER.

QUAKERDOM · AT · LARGE

Professor William I. Hull of Swarthmore College is Chairman of a committee of the Church Peace Union which is devoting its activities to the use of art, music, poetry and the drama for inculcating the principles of good will in the minds of children.

A Cuban-born girl will reign over the biennial May day celebration at Pacific College. This announcement however is not quite so arresting as might first appear. She is Helen Holding, daughter of Raymond S. Holding and wife, well known as former missionaries in Cuba. She will reign as Queen Helen I.

Under the auspices of the Council of International Service, the service organization of English Friends, a party of sixteen boys and girls of Hamburg were entertained one month by Friends in England last summer. This year a return visit is being arranged wherein a similar group of English boys and girls will go to Hamburg as guests in the homes of those students who had enjoyed the English hospitality last year.

Emory J. Rees and family, missionaries on the Africa field, were due to arrive in the States about the first of May for their furlough. Owing to their failure to secure accommodation on boats leaving Mombasa, their departure from the field has been delayed. They have finally been offered second class berths on the S. S. *Chambord* of the French Line which is listed to sail May 2. This will delay their arrival in America until the latter part of June. Roxie Reeve, also returning on furlough, will sail with the Reeses.

Apocryph of our reference in the issue of April 8 to Iowa mud, Charles O. Whitely writes us that on April 14 Mahaska County, in which is located Oskaloosa, voted a million dollar bond issue to pave and gravel the present roads which traverse the county. We feel quite flattered at the prompt action had on this matter following the calling of the public's attention to the situation by THE AMERICAN FRIEND! Our correspondent and the broadcasting station at Penn College were used very effectively in the campaign for spreading good roads propaganda. "You will be very glad some day to come to Iowa and take a joy-ride over our improved highways," writes Charles O. We will.

Helen E. Harris writes from Rugby, England, that the more serious work of this, their first year at the Percival Guildhouse of which Sewell Harris is Warden, has been completed and that Sewell is now bending his energies toward sundry summer activities and toward plans for next year. The former include an art and

handicraft exhibition for local artists and craftsmen, camping and rambling clubs, field visits for the Women's Citizenship group, a conference on religious education for local ministers, etc. Sewell has been appointed as a representative of their Quarterly Meeting to serve the coming year on the Meeting for Sufferings of London Yearly Meeting.

Referring to the services of Mrs. George Cadbury at the meetings of the National Free Church Council (of England) at Llandrindod Wells last week, Thomas Nightingale (General Secretary) said: "No President has ever been more devoted than Mrs. Cadbury. She is well-informed, cultured, a Quaker with the Quaker tenacity of purpose; she emulated the spirit of her never-to-be-forgotten husband; she knew her own mind (not always supposed to be characteristic of her sex); the fundamentals of true life were rooted in her soul; she went about the work as to the manner born; and she set the pace for future presidents." In his closing address, Mr. F. S. Spurr said they might well sit at the feet of their Quaker brethren, and in their public gatherings and private life give a far greater space for silence than they had done hitherto."—*The Friend*, (London).

In connection with the transfer of the Kolpin Agricultural School from the Friends to the Polish government, the latter in a letter of acknowledgment says that the school will be considered as a monument left by the Society of Friends to remind one of their generous and humanitarian activity towards helping the population of that country during the time of the great war. Through the very generous contribution of a friend of the A. F. S. C., the six or seven boys who graduate at Kolpin this spring have been given the necessary equipment for performing their work on their own farms. Friends will remember that the Kolpin Agricultural Training School was started for the purpose of training these orphan boys so that they could take up work in a practical way on their own estates as a number of them own land in Poland. In a number of cases no one has been living on these estates for a number of years so naturally the boys do not have the horses and implements actually needed.

"The Open Door at Westtown" is a question that has been fully and freely discussed during recent weeks through the pages of *The Friend*, (Philadelphia.) It was only in recent years that the rule requiring that only children, both of whose parents were Friends, could be admitted to Westtown was modified so that it became required only that one parent be a member

of the Society. Some are now urging that even this bar be removed. On the one hand there is the argument for a wider fellowship and a more inclusive sense of brotherhood that will disregard denominational distinctions. On the other, there is very evident concern that the strength and potency of Westtown as a training ground in Quaker ideals be not weakened. Some of us who live far distant from the scene of the discussion and who have looked upon Westtown as one of our last and best citadels for the accomplishment of this latter purpose, will follow the discussion and development of this issue with concern hardly less than that felt by those more directly responsible in the matter.

Writing in *The Friend*, (London), Horace G. Alexander says that Mr. Lowes Dickinson, in his recently published book, "The International Anarchy, 1904-1914," has dug out of the memoirs of the Italian statesman, Crispi, a remarkable statement of Bismarck's. In a conversation held with Crispi in 1877, Bismarck in speaking his disapproval of the principle of disarmament among nations said: "Let us leave this question to the Society of Friends." Mr. Dickinson comments: "It is not the only question which the Society could solve if men would listen to them." Horace G. Alexander says that one cannot help wondering how Bismarck ever heard of the Society of Friends, but he seems to have been aware that there was such a society composed of impractical idealists who dreamed of a disarmed world; he was willing to leave them to their idle dreams. If the old German statesman could have experienced the humiliation and distress of his country, following 1918, the result of his "blood and iron" policy, would he have changed his point of view regarding "the idle dream" of the despised Society of Friends?

A former Friend of Whittier, California, Vaughan Chamness, who is now serving under the Presbyterian Foreign Board in Korea, has kindly sent us a clipping from the only English newspaper published in that country, an organ of the Japanese government, he tells us, reproducing an editorial taken some time back from THE AMERICAN FRIEND. It was an editorial calling attention to the insidious and aggressive movement in this country to fasten military training upon our young people. Our correspondent rather implies that since other nations are closely watching the people of the United States we should be careful not to say anything in print that would give us away. It is unfortunate that other peoples watch us so closely and seize upon such statements as a basis for criticism. It is infinitely more unfortunate, however, that the

things of which we spoke are sadly true; that a situation is developing here in the United States which justifies criticism. It would certainly be a short-sighted policy that would lead the religious press of this country to keep silent and not seek to arouse the Christian people of the nation to a realization of our national peril, for fear some foreign paper might make use of our words.

Very good use was made of Lloyd Balderston during the two or three days he spent last week in Indiana on his way home from his sojourn in China. Arriving Sunday morning, he spoke at the morning meeting for worship at West Richmond and in the afternoon led a discussion group of Earlham College students and faculty on the future mission of Friends, he speaking from the point of view of his observations in China. That evening he spoke at the Memorial Friends Church in Muncie, some fifty miles distant, but was back at Richmond next morning in time to address the college student body at chapel. From the college he hurried over to town to address the Ministerial Association and from thence was taken to a country inn where at a delightful luncheon occasion he spoke to a score of representative men of Richmond. Following lunch he spoke to the Friends Central Office staff at its weekly meeting, after which he appeared before a college chemistry class. We gave up trying to keep track of him after that and can not say how many other engagements he had before the day closed. However, our Friend seems happiest when busiest and not only gave freely, but very effectively and impressively of his fund of information on the general situation in China.

NEWS OF OUR MEETINGS

Marion Quarterly Meeting will be held at South Marion Friends Church, Sunday afternoon, May 9, at 2 p. m. This is an attempt to serve those who are unable because of business to attend Quarterly Meeting on Saturday which is the busiest day of the week for people in the city, especially business men.

The first Young People's Rally of the Protestant churches of Sturgeon Bay and Sawyer, Wisconsin, was held April 11, at the M. E. Church in Sturgeon Bay. Registration began at 4 p. m. and a pot-luck supper was served at 6 p. m. after a very interesting talk on "Books that have influenced me," by several of the young people. A union meeting was held at 7:30, the speaker being the Methodist minister from Algoma, Wis. The church was filled to its capacity. The Friends young people were the winners of the beautiful silver loving cup awarded at this time, and they will entertain the Young People's Rally in 1927, when the other churches will have a chance to win the cup.

A two weeks' revival which began January 24 at Mound Valley Meeting, Ulysses, Kansas, was conducted by Hubert Mardock, and his powerful and heart-searching messages were blest of the Lord whose presence was manifest in every service. Fourteen found Christ as Savior and seven dedicated themselves in sanctification. One man, over fifty years of age, acknowledged a call to preach the Gospel, five family altars were erected, and the church was strengthened in many ways. The pastors, Glenn and Velma Reece, shared heartily in the effort and are greatly encouraged by the results.

Easter was a day of new life and power in the meeting at Marshalltown, Iowa. Charles O. Whitely, Superintendent of Iowa Yearly Meeting, was present throughout the day and had large audiences both morning and evening. The Bible School, of which S. H. Gimre is superintendent, had over three hundred in attendance and a suitable program was given by the Junior Department assisted by the school orchestra. Following a very practical exposition of the meaning of Easter to the world and the Church by Charles Whitely, the needs of the Mission Boards were briefly stated by the pastor, Howard W. Cope, who asked for a thank offering, and a fine spirit of sacrificial giving was manifested resulting in over \$500 in cash and pledges. A formal welcome was given to ninety-three persons who have united with the church during the current pastoral year.

The Young People's Society of the Paoli, Indiana, Friends Church had charge of the evening services April 18. Special music was provided and the pictures, secured from the Five Years Meeting Board of Home Missions, showing Friends work among the Indians were shown to a large and appreciative audience.

Vermilion Quarterly Meeting was held at Vermilion Grove, Illinois, April 9-11. Richard R. Newby, General Superintendent of Western Yearly Meeting was present at all the services except Sunday evening. His messages were forceful being given in the power and demonstration of the Spirit, and brought blessing to many. On the afternoon of the 11th, the new, modern parsonage was dedicated with a special responsive service in which the people joined with the minister. It was a time of special interest since its realization is the fulfillment of visions and dreams upon the past of some who are members of the church triumphant as well as those who are members of the militant body. For the most part, there has been a marked spirit of faith, willingness and co-operation during all the months since the soliciting committee was first appointed. Almost every dollar subscribed has been paid and there are funds for added improvements. Richard Newby gave a very appropriate message from the text, "Let us make, I pray thee, a little chamber with walls; and let us set for him there a bed, and a table,

and a seat, and a candlestick." The responsive dedicatory service was read by the pastor, Emma F. Coffin, and the people, followed by prayer and dismissal.

The meeting at Plainview, Nebraska, held a two weeks' Pre-Easter Campaign, March 21-April 4. The first week the meetings were conducted by the pastor, DeElla L. Newlin, each night being a special night for some group. Sunday School night was the banner night for attendance, a prize being offered for the class having 100 per cent of their enrollment present. This was won by the Intermediate Girls, Emma J. Burns, teacher, the Intermediate Boys and Primary Class tying for second place. The second week the meeting was greatly helped by the personal work and messages of Theodore and Estella Foxworthy and by Gilbert Anderson, of Hubbard, Nebraska, as special singer. On Easter morning, Decision Day was observed in the Sunday School and forty-four cards were signed making definite decisions. The week previous to the meetings two groups were arranged to hold cottage prayer-meetings for three evenings, each group holding two or three short meetings each evening, a total of sixteen. Much good was done by these efforts and there will be several accessions to the church. During the month of March, a Bible Reading Campaign was conducted, persons reporting at each service the number of chapters read. The total reported during the month was 4034, Otto Halling reading the entire Bible and Philip Stein was second with 468 chapters read. It proved so helpful that the movement will be continued, reporting each Sunday at Sunday School.

Following revival meetings at the Friends Church, Wabash, Indiana, two Christian Endeavor Societies, a senior and a junior, have been organized. The Sunday School Superintendent was sent to the International Convention at Birmingham, Alabama and he brought back some real enthusiasm. The church and Sunday School are energetically at work.

According to the report of the pastor, J. Paul Hadley, of the Watseka, Illinois, Friends Meeting, with a resident membership of 98, the average attendance during the month of March was for Sunday School, 60; morning worship, 49; Christian Endeavor, 23; evening service, 47; and prayer meeting, 25; the increase over February attendance being 7, 3, 4, 5 and 8 respectively. Upon invitation of the pastor, Glenden Griffith preached on the evening of April 18. Until recently, since his return from the vicinity of DeWitt, Arkansas, where he engaged in mission work independently but according to Friends doctrine, he has worked on a farm and helped in the Watseka Church and the M. E. Church at Woodland. He is now employed with the Tri-Chemical Corporation at Watseka, expecting in the fall to take up pas-

toral work or return to mission work in Arkansas.

Since Christmas, the superintendent of the Sunday School at Grassy Run Meeting near Wilmington, Ohio, Harriet F. G. Peelle, has been calling on members of the High School class to act as superintendent for two consecutive Sundays, and so far, each young person asked has accepted the responsibility. The pastor, H. L. Leasure, has given three lessons from the Bible in each of the five schools in Wilson Township, Clinton County. He first met with the School Board and secured permission. They responded heartily and members volunteered to take their turn in going with him to the schools. Teachers and pupils responded with much interest to the lessons which included classifying the books of the Old and New Testaments, learning the ten Commandments and teachings from the Sermon on the Mount.

The building of a community park at Grassy Run Friends Church in Wilson Township, Ohio, is progressing with several residents of the vicinity at work. The plot was deeded last summer by John B. Peelle and landscaping plans were secured from Ohio State University which will be a model adaptable to farm homes. It will be used as a playground and community center by residents of the district. The plans call for open-air ovens suitable for picnics and roasts, tennis, volley ball and croquet courts, benches and tables and other equipment for the enjoyment of visitors. H. L. Leasure, resident pastor of the church is directing the work on the new park. The enterprise will continue over a period of years to avoid contracting any indebtedness.

In connection with the conference of ministers and workers of Western Yearly Meeting to be held at Indianapolis, Indiana, May 4-6, will be a Pastors' Conference from four to five o'clock on May 5, which will be of special interest to those privileged to attend. Other features of the conference promise a real treat as indicated by the program. It will be held at First Friends Church, Alabama and Thirteenth Streets. Take Alabama car.

Nearly one hundred ministers and other Christian workers from different parts of Kansas and adjoining states attended the fifteenth annual assembly of the Pastors' Alliance of Kansas Yearly Meeting held at Friends University, Wichita, April 12-15. Various phases of church and pastoral work were considered. W. S. Hadley, President of the Citizens State Bank gave the address of welcome which was responded to by the chairman, R. E. Jackson of Emporia. Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting, delivered a missionary sermon. Other speakers were, Homer Cox of Cleveland, Ohio, M. F. Swafford, superintendent of

Kansas Yearly Meeting, O. B. Baldwin, dean of Friends University, Elden H. Mills of Indianapolis, and Carl D. Byrd of Oklahoma.

Londonderry Meeting, Ohio, Wilmington Yearly Meeting, where Anna M. Carey is serving as pastor has recently been favored with a two weeks revival service with H. L. Leasure of Sabina, Ohio, as evangelist. There were ten days of earnest, faithful preaching and much prayer without a soul yielding. Then one and another of the members began saying, "I believe it is our fault that souls are not being saved." The Holy Spirit was leading and the first altar service found quite a number of leading members praying and confessing to God and recommitting their lives to him for service. Personal work became a prominent feature, and at the next altar service there were fourteen souls seeking salvation, thirty-nine persons testified to definite blessings, twenty-four members were added to the church. Two nearby churches, the Baptist, and the M. E. joined us in the good work and the entire village and surrounding country received a great spiritual awakening. The closing session will long be remembered. The audience room was filled to its utmost capacity. More than one hundred persons made a covenant with God to faithfully serve him in their allotted places of duty. The Monthly Meeting has been reorganized, and the Bible School has an increased attendance and has changed to using Friends Bible School supplies. . . . The evening of April 16th the congregation gave the pastor a birthday shower of a large number of very fine and useful presents.

The Friends Meeting at Farmland, Indiana, is prospering under the pastoral care of Clinton O. Reynolds and his wife. An all-day meeting was held at the church, April 18, which proved very profitable, the basement debt being canceled leaving the meeting free of indebtedness. Charles E. Hiatt brought inspiring messages on the Necessary Place and Value of the Church in the World and our responsibility to it, and the Hidden Life in God which cannot be hid in the world. The presence of the Hiatt family, John Carter and wife of Lynn and other Friends from Muncie and Cedar, was much appreciated.

Minneapolis Friends held an informal gathering, the evening of April 12, at the home of Mr. and Mrs. Frank Morris, in honor of Herbert C. and Alice Hoskins Overman, formerly of Pleasant Plain, Iowa, Quarterly Meeting, who were leaving for their new home in South Bend, Indiana. A silver serving dish was presented as a memento of the high esteem in which this young couple is held in the meeting. Alice Overman has rendered most efficient service as superintendent of the Cradle Roll Department having built up a large

membership, while Herbert Overman has been equally faithful as teacher of a class of young boys. Their many friends regret their departure but wish them God-speed in their new field of work.

The Religious Society of Friends of Chicago, Ill., south side group, announce the fifth conference on Race Relations to be held, April 25 at 8:00 P. M., in the Church of the Disciples, 57th Street and University Avenue, Chicago. The theme, "The Native Population of the Island of Haiti" will be presented by Professor Paul H. Douglas, and followed by discussion. The public is invited.

ONLY A LITTLE THING

BY HENRY VAN DYKE

Only a little shriveled seed,
It might be flower, or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder, as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore, at last, the precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 9, 1926.

Victory Through Faith and Courage. Gen. 14:13-24.

Golden Text: "In all these things we are more than conquerors through Him that loved us." Rom. 8:37.

Devotional Reading: Prov. 23:15, 16, 19, 22-26.

Intermediate and Senior Topic: Abram's Courage and Generosity.

Topic for Young People and Adults: Victory Through Faith and Courage.

Daily Readings

M.—Abram and Lot's Choice. Gen. 13-17.
T.—Abram and the Kings. Gen. 14:13-24.
W.—Conquering through Christ. Rom. 8:31-39.
F.—Melchizedek a type of Christ. Heb. 5:1-10.
S.—The greatness of Melchizedek. Heb. 7:1-17.
S.—The perfect High Priest. Heb. 7:18-28.
S.—Jesus the Liberator. Isa. 61:1-6.

Abram was not a man without flaw, but he was a man of faith, and faith "balanced" him in this "intoxicating march." Because of this faith he was assured that God was his "shield" and his "exceeding great reward." He had traversed the whole of the civilized world from Mesopotamia on the north, to Canaan on the south; from the Persian Gulf on the east, to Egypt on the west. He had made, too, a great discovery: he had visioned the reality, the almightiness, and the proximity of God. He could afford to be magnanimous, courageous, divinely venturesome.

Post-deluge history seems to culminate in Abram; and a new religious movement reaching down to our present day, begins in him. After the flood the earth was again populated. The people undertook to build a tower to heaven. Their language was confounded and they were scattered into different groups. "Terah took Abram his son, and Lot—his son's son, and Sarai his daughter-in-law,—and they came to Haran and dwelt there." He stopped on the way to Canaan.

God called Abram to resume the westward-ho, "and he went out not knowing whither he went," Heb. 11:8, but leaving the tracings of his journey in the altars he builded. Lot went with Abram and a company of servants with them. As these and their cattle increased, Lot and Abram separated, Lot choosing the best of the land. This selfish choice soon led him into the wicked city of Sodom.

A lot of little kings with their little fightings appear in the scene, and with the kings, as ever, much mischief. In was evident in those days that wars were for plunder. It is always true, though in more complex civilization the motive is better concealed. Sodom was plundered and Lot was carried away captive.

Abram, the Hebrew. (v.13). The first time the word "Hebrew" appears. It is thought to mean the crosser-over, the immigrant. The Septuagint Version calls him "Abraham, the Crosser."

He led forth his armed men. (v.14). Fighting was not Abram's business and common caution would have kept him out of the mess, and he had a good excuse; but he was unresentful and generous.

Melchizedek king of Salem. (v.18). The writer of Hebrews (see chapter 7) uses this man of mystery as a figure or type of Christ. Joseph Parker says "Melchizedek is a mystery; Christ is a great light. Melchizedek appeared but for a moment; Christ abideth forever. Melchizedek showed himself to one man; Christ fills the world with His presence."

Gave him a tenth of all. (v.20). Many Christians give the tenth, not because of the law, but because like Abram they want to do it, and they testify to the blessing of it. It is a great satisfaction to have the tithe set aside to give. The financial problem vanishes where churches begin to tithe.

Will not take a thread. (v.23). Abram was jealous for the honor of his God. He knew that God would prosper him according to His promise. He would not, as Jacob did later, try to help God by questionable means. He was the Father of the faithful. Are we among the children?

ELLISON R. PURDY.

BIRTHS

CURTIS—To Earl G. and Esther Ruger Curtis, Media, Pennsylvania, April 17, 1926, a daughter, Jean Marie.

PATE—To Osmond C. and Eunice I. Pate, Goldsboro, North Carolina, December 18, 1925, a daughter, Evelyn Elizabeth.

DEATHS

BALES—At Newberg, Oregon, March 20, 1926, Jasper Bales, aged 45 years. He was a dutiful son, a loving, faithful husband, a devoted father, a good citizen and a helpful friend. He had spent most of his life in business in Newberg. Raymond S. Holding and Levi T. Pennington conducted funeral services.

HAWORTH—At Newberg, Oregon, April 3, 1926, Maggie Hopkins Haworth, wife of John T. Haworth, in her 57th year. Born at Newport, Indiana, she was a loving wife and mother, a true friend, an earnest Chris-

tian and a faithful member of the Friends Church. The husband and three grown sons survive her. Funeral service in charge of Raymond S. Holding.

HILL—At her home in Amesbury, Mass., April 4, 1926, Sarah A., widow of Albert C. Hill, in her 93rd year. She was a beloved member of Friends and faithful in attendance at meeting as long as her health permitted.

HELP WANTED

General housekeeper and care of girl of four years for a business couple. A good home with small salary. Telephone during week days 6794 until 5 P. M. E. G. Podester, 281 Carroll Street, Brooklyn, N. Y.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
Route 1, Box 54 Roseville, Calif.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard E. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

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John 11:25

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